THE DEVELOPMENT OF STUDENTS' SPIRITUAL ATTITUDES AND SOCIAL ATTITUDES IN ISLAMIC EDUCATION AND CIVIC LEARNING THROUGH RELIGIOUS ACTIVITIES IN PUBLIC JUNIOR HIGH SCHOOL 2, 4 AND 5 CIANJUR REGENCY

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Abstract

The purpose of this study was to determine the standard of educational assessment. student social. Second, to determine the learning process of developing spiritual attitudes and social attitudes in *PAI* (Islamic Education) learning, third to find out religious programs outside the classroom in developing spiritual attitudes and social attitudes. Fourth, reveal the supporting and inhibiting factors in the implementation of the development of spiritual attitudes and social attitudes through religious activities. Fifth, explore the results of developing spiritual attitudes and social attitudes inside and outside the classroom at Public Junior High School 2, 4 and 5 Cianjur. This research method is descriptive analytical. The results of this study are: (1) the learning process of *PAI* and Civics in developing spiritual attitudes and social attitudes Public Junior High School 2, 4, and 5 Cianjur has been carried out maximally with the support of all parties, (2) evaluations carried out by teachers at Public Junior High School 2, 4 and 5 on *PAI* and Civics learning carried out in the classroom, namely by objectively assessing students' abilities and competencies, (3) Religious activities at Public Junior High School 2, 4 and 5 have been carried out well, and (4) supporting factors in developing students' spiritual attitudes are schools working together with stakeholders, facilities and infrastructure that support these religious activities, 5. Learning models for developing spiritual attitudes and social attitudes at Public Junior High School 2, 4 and 5 Cianjur combine various learning models such as jigsaw, Gallery Walk, Debate, Discussion, Mind and Mapping.

INTRODUCTION

The concept of learning according to UU. No. 20 of 2003 concerning the national education system, education is an effort to conscious and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. While learning is the process of interaction between students and teachers and learning resources in a learning environment. The learning is designed to support the acquisition of a meaningful learning experience for students.

School is the second place for student education which is carried out through intracurricular, co-curricular and extracurricular programs. Intracurricular activities are carried out through subjects, while co-curricular activities are carried out through activities outside of school that are directly related to subjects, such as individual

assignments, group assignments, and homework in the form of projects or other forms. Extracurricular activities are educational activities carried out by students outside of the standard curriculum learning hours as an extension of curriculum activities and carried out under the guidance of the school with the aim of developing the personality, talents, interests, and abilities of students who are broader or outside the interests of the students. developed by the curriculum (Permendikbud, 2016).

The family is the first place to sow the seeds of spiritual attitudes and social attitudes, knowledge, and skills of students, therefore, the role of the family cannot be completely replaced by schools in building the nation's character. Meanwhile, the community is one of the places where various education takes place that need to be harmonized with one another, for example the mass media, industrial businesses, community organizations, and religious institutions. For this reason, community leaders can coordinate and synchronize with each other in playing their roles to support the learning process that students are currently undergoing.

Students are subjects who have the ability to actively seek, process, construct, and use knowledge. For this reason, learning must be related to the opportunities given to students to construct knowledge in their cognitive processes. In order to truly understand and be able to apply knowledge, students need to be encouraged to work on solving problems, finding things for themselves, and working hard to realize their ideas. This learning experience will later be applied to everyday life in the community and vice versa students can use the community as a learning resource. Students build knowledge, skills, and attitudes and apply them in various life situations both at school, family and community (Afifudin & Zain, 2009).

Therefore, learning is aimed at developing students' potential so that they have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and affective, and able to contribute to the life of society, nation, state, and world civilization. In short, intertwining, integration, and consistency between schools, families, and communities must be pursued and fought for continuously as a tri-center of education as well as a source of mutually supportive learning.

Competence of spiritual attitudes and social attitudes in the subjects of religion and character and civics education subjects, is achieved through direct and indirect teaching while for *PAI* subjects, is achieved through indirect learning. teaching), namely through example, habituation, and school culture, taking into account the characteristics of the subjects as well as the needs and conditions of students (Ramayulis, 2015). The growth and development of spiritual attitudes and social attitudes are carried out throughout the learning process, and can be used as teacher considerations in developing student character further.

Understanding the spiritual meaning, namely the sentence, "to become a human being who believes and fears God Almighty, has a noble character," is a core sentence that shows a vertical attitude. It is directed at spiritual potential, humans who believe and are devoted to the noble recognition of the Indonesian people who have always known spiritual meaning through religious activities shown in the lives of our ancestors (Kurniawan, 2016). In the history of the basic formulation of our country, the great spirit and commitment of the founding figures of our nation have also been shown. Until that time, the formulation concerning the basis of the Supreme Godhead was very much considered. That's why legally constitutionally, regarding the life of faith and piety to God Almighty, it is stated in article 29 of the 1945 Constitution of the Republic of Indonesia.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National

Education System. While core competencies are as referred to in article 2 paragraph (1) namely:

a) core competence of spiritual attitude;
b) core competence of social attitudes;
c) knowledge core competencies; and
d) core competency skills (Permendikbud, 2016).

For this reason, each education unit needs to plan learning, implement the learning process and assess the learning process with the right strategy to improve the efficiency and effectiveness of achieving graduate competencies (Kemdikbud, 2017).

In this case the researcher will discuss the core competencies of spiritual attitudes and social attitudes. Based on this, the writer believes that it is necessary to conduct research related to the application of developing students' spiritual attitudes and social attitudes in *PAI* learning through religious activities. In this case, the research subjects were Public Junior High School 2, 4 and 5 Cianjur. Therefore, the authors researched further on "Development of Spiritual Attitudes and Social Attitudes of Students in *PAI* Learning through religious activities at Public Junior High School 2, 4 and 5 Cianjur".

METHOD

This research approach uses a qualitative approach, which is an approach in conducting research that is oriented towards natural phenomena because of this orientation, so it is naturalistic and fundamental or natural and cannot be done in the laboratory but must be involved in the field. Therefore, this kind of research is called a field study. The qualitative approach is the researcher's perspective by adopting a qualitative design in conducting studies. Qualitative research designs have several characteristics, which are more general, flexible, dynamic, exploratory, and develop during the research process.

This dissertation research method uses descriptive analytical research method, which is one of the types of research that is included in the type of qualitative research in the form of words to express events or facts, circumstances, phenomena, variables and circumstances that occur during research by presenting what is actually occur. While the quantitative data in this study are numbers that are narrated, their function is to strengthen the qualitative data.

The purpose of this analytical descriptive method is to make a systematic, factual and accurate description, picture, or painting of the facts, characteristics and relationships between the investigated phenomena and try to describe a phenomenon or relationship related to the development of spiritual attitudes and attitudes. students in learning *PAI* and Civics through religious activities at Public Junior High School 2, 4 and 5, Cianjur sub-regency, which is to be achieved.

RESULTS AND DISCUSSION

A. *PAI* Learning Objectives in Developing Spiritual Attitudes and Social Attitudes of Students at Public Junior High School 2, 4, and 5 Cianjur

Attitude is nervous and mental awareness, organized through experience, has a direct influence on individual responses to all objects and related situations (Permendikbud, 2016). Attitudes in general assessment of people, things, and issues (Hensley, 2018). Fazio characterizes "attitude is a collection of assessments of an object or event that can influence an individual's assessment of a complex social environment (Hensley, 2018). Attitudes such as "likes" and "dislikes" towards something attitude are personality elements that influence the way a person acts and behaves. A person's attitude towards an object, idea or other person he faces will be reflected in the way he reacts to what he faces (Creswell, 2010).

Meanwhile, according to Adler, humans are conscious beings, which

means that they are aware of all the reasons for their behavior, are aware of their inferiority, are able to guide their behavior, and are fully aware of the meaning of all their actions so that they can actualize themselves.

Spirituality is defined as the subjective experience of what is existentially relevant to humans. Spirituality not only pays attention to whether life is happy, but also focuses on why life is valuable. So spiritual is having more ties to things that are spiritual or psychological than physical or material things, spiritual is self-awakening or enlightenment in achieving the goals and meaning of life, spirituality is an essential part of one's whole daily life and well-being (Hasan, 2006).

Carl Gustav Jung said, "Of the many patients I have faced, none of them whose problem is not because of religious views, in other words they are sick because there is no sense of religion in their sense, all of them recover after kneeling before religion" (Ihsan, 2012), it turns out that science and religion are both valuable keys in opening the door of the world's precious house to know Him as the creator (Piedmont, 1999). Furthermore, Fontana & Davis revealed that spirituality is more difficult than the definition of religion or religion, compared the word religion, psychologists make several definitions of spiritual basically have several meanings, outside the concept of religion, we talk about people with spirit or show attitudes or behavior and are included in personality factors. In language spirit is energy both physically and psychologically (Tamami, 2011).

Competence of spiritual attitudes and social attitudes in the subjects of religion and manners and subjects of civic education, at Public Junior High School Cianjur is achieved through direct teaching (direct teaching) and indirect (indirect teaching) while for *PAI* subjects, it is achieved through indirect learning. direct teaching (indirect teaching), namely through example, habituation, and school culture, taking into account the characteristics of the subject as well as the needs and conditions of students. The growth and development of spiritual attitudes and social attitudes are carried out throughout the learning process, and can be used as teacher considerations in developing student character further.

B. *PAI* Learning Program Process in Developing Spiritual Attitudes and Social Attitudes of Students at Public Junior High School 2, 4, and 5 Cianjur

PAI learning in the development of spiritual attitudes and social attitudes in the 3 schools was not only carried out in the classroom environment but also made efforts to develop students' spiritual attitudes and social attitudes through religious activities carried out outside the classroom. This proves that the school has tried to facilitate students through religious activities, facilities and infrastructure, as well as regular and periodic coaching. The *PAI* learning process and in the classroom are intended to achieve the competency standards of graduates that have been set through the various materials provided. In practice, the teacher carries out the learning process in the classroom well.

In the *PAI* learning process carried out in class before starting the learning activities, the teacher welcomes activities, greets, reads prayers, continues with reading the Qur'an and memorizing short letters/ juz amma, then delivering material about Interactive, inspiring, fun religious values motivate students to participate actively, and provide sufficient space for initiative, creativity, and independence according to their talents, interests, and physical and psychological development of students. Likewise with the learning

process, students welcome the teacher, then say hello, and interactive learning activities and delivery of material on citizenship and character are carried out. Submission of material in the form of spiritual values and social values in the classroom is carried out as material and provision for students so that students first know the concept of spiritual values and social values, then after students know the concept students practice it and make it a habit.

Not only that, the teacher together with the entire school also designed religious activities outside the classroom as a form of strengthening the material and inculcating religious and civic values that had been carried out in the classroom. For this reason, religious and social activities carried out outside the classroom are more relaxed, not in the form of giving material, but rather to habituation and example, starting with habituation of discipline attitudes such as arriving on time as a form of respecting time and discipline, habituation of 5S (Greetings, greetings, smiles, courtesy and manners) carried out by school principals, teachers and staff then this is used as an example and example by students in the school environment and in the surrounding environment. For congregational prayer activities and sunnah prayers carried out in the field / at the school mosque which aims to familiarize students with praying on time and getting used to sunnah prayers. The Koran and BTQ activities are held to help students get used to the Koran and to help students who are not fluent in the Koran to become more accustomed and easier to read the Qur'an. Spiritual cleansing activities are carried out to provide religious advice to students through exemplary stories so that they can be used as examples and role models by students in their daily lives. The commemoration of Islamic holidays is carried out as a form of appreciation for us as Muslims for historical days in Islam, while also introducing the history of the existence of these big days to students. LISALABIL/ *jumsih* (cleaning the school together) activities are a form of habituation so that students are more sensitive to their environment, learn to keep the environment clean as a place to study so as to create a comfortable learning atmosphere.

Religious activities carried out in the context of developing spiritual attitudes and social attitudes have certainly had a lot of positive impacts on students, making them accustomed to carrying out habituation of spiritual and social attitudes starting from the school environment, then to the surrounding environment, although in practice there are still many shortcomings. , and has not been fully realized. There are still many violations committed by students, there are still many students who are lazy, less interested in participating in predetermined activities and there are still many students who are not aware of the importance of inculcating spiritual attitudes and social attitudes. However, it does not become an obstacle, in fact the existence of these activities helps reduce the number of students who are less aware of being more sensitive and aware of the importance of inculcating religious values in order to improve spiritual attitudes and social attitudes so that a generation of faith and piety and noble character can be created.

In general, the cultivation of these two attitudes can be done through two activities at school, namely intracurricular activities and extracurricular activities. This activity is a process of inculcating an attitude that takes place through face-to-face learning according to the plan made by the teacher. The cultivation of this attitude is integrated with the subjects in the school. Some attitude building

activities in schools can be in the form of heart exercises to strengthen faith and noble character, thought processes for intellectual development, taste exercises to increase sensitivity, empathy and sympathy for others, and exercise to maintain physical fitness and health.

In practice, intracurricular activities or activities in the classroom are a process of interaction between teachers and students, in which many activities or activities are carried out. Teachers are required to be able to take advantage of a variety of activities that may be carried out in learning so that they are able to easily convey the material that must be delivered and students also easily understand the material presented with a variety of types of learning activities according to their respective learning styles. The forms of activities in learning such as reading, viewing pictures, asking questions, giving responses, writing stories, to feeling with each other's emotions while studying are also learning activities. In other words, learning activities are everything that is done and affects the learning process itself.

In addition to intracurricular activities, there are also extracurricular activities, namely activities to inculcate spiritual and social attitudes through student coaching activities outside of subjects in order to help develop student interests and talents initiated by authorized education personnel in a particular school. As done by Public Junior High School 2 Cianjur, the school including teachers and all stakeholders carry out student religious development activities in the context of developing social attitudes through habituation of discipline activities by coming on time, applying habituation (5S), smiling, greeting, polite, greeting, polite, continued by reading Asma'ul Husna and memorizing short letters on an ongoing basis, applying LISALABIL (see garbage immediately take it and throw it

away), every Saturday doing NGABETEM (Ngaji with friends), every Friday carrying out religious activities in the field, the program followed by all school members, the contents of the activities, Tawasul, reading QS. Yasin, habituation of chanting the Prophet's sholawat, followed by Tausyiah, from the teacher and ustadz Call, then continued with the habit of collecting infaq, and habituation of musafahah between students and teachers and students with students.

Similar to Public Junior High School 2, 4 and 5 Cianjur also did the same thing. Each school has the advantages of different activities but with the same goal, namely as a form of developing students' spiritual and social attitudes. Forms of religious activities carried out at Public Junior High School 4 Cianjur include the dhuha prayer which is held 2 days a week, Tuesday and Thursday starting at 06.45 to 07.15, then routinely held spiritual food activities by ustadz from outside the school environment, routinely carrying out Friday activities. at clean every week in order to create a clean and comfortable school environment, routinely memorizing short letters or juz amma led by one of the students in each class, there are mosque youth extracurricular activities that help the school to prosper the mosque and help make the commemoration activities a success. Islamic Holidays (PHBI) held by the school, regular recitations, and BTQ. In addition, there is also the habit of social development such as routinely providing compensation in the form of assistance for people in need, and always maintaining good manners.

As for the religious activities implemented at Public Junior High School 5, they are the dhuha prayer in the morning, Friday prayer activities at school, reading the Qur'an as much as 10 verses before starting learning activities, doing cleaning activities on Fridays. at, PHBI

warnings at every moment., habituation to consult with teachers and students after the ceremony, then 5S habituation, habituation to say hello to teachers, staff in the school environment, habit of making donations for friends who are sick/affected by disasters and social activities at certain moments.

Based on this, it can be concluded that religious activities carried out outside the classroom are in accordance with indicators of spiritual attitudes and social attitudes and have tried to be carried out optimally, so that the implementation of these religious activities can run in accordance with the goals that have been set and produce a form of spiritual attitude change. and students' social attitudes towards a better direction.

Explicitly, Piedmont views spirituality as a set of motivational traits (motivational trait), a general emotional force that drives, directs, and selects various individual behaviors (Piedmont, 2001).

The characteristics of the learning process at Public Junior High School 2, 4, and 5 Cianjur are subject-based as a whole. The learning process is fully directed at the development of three domains, as listed in Table 1.

Table 1
Gradation of Attitudes, Knowledge, and Skills

No	Competency Area	Gradation
1.	Attitude	Accept Implementing Respecting Appreciating Realizing
2.	Knowledge	Remembering Understanding Applying Analyzing Creating
3.	Skills	Observing Asking Trying Reasoning Presenting Creating

C. Evaluation of the Development of Spiritual Attitudes and Social Attitudes of Students Through Religious Activities Outside the Classroom at Public Junior High School 2, 4, and 5 Cianjur

Learning evaluation based on the attitude competency assessment in the 2013 Curriculum refers to observations, student-to-student assessments, and journals. In the learning process, the application of attitudes, behavior and mentality is also very necessary. Changes in behavior in learning are usually evidenced by a response. If this is ignored, students will only carry out the learning process as requested without involving emotions, curiosity, the desire to ask questions, and the desire to respond to what is being studied.

Assessment of spiritual and social attitude competence in learning is a series of activities designed to measure the values or outlook on life obtained by students as a result of a learning program. Attitude assessment is also the application of a standard or decision-making system to attitudes. The main use of attitude assessment as part of learning is a reflection (reflection) of understanding and progress of individual students' attitudes. The implementation of attitude assessment is aimed at knowing the tendency of students' spiritual and social behavior in everyday life, both inside and outside the classroom as a result of education.

In practice, the form of evaluation of spiritual attitudes and social attitudes conducted at Public Junior High School 2, 4, and 5 Cianjur is not much different. For assessment activities in the classroom, of course, the teacher conducts an objective assessment based on the abilities and competencies of students, based on the activeness and enthusiasm of students in participating in learning, daily attitude assessments observed from class by

subject teachers. Attitude assessment by subject teachers can be carried out during the learning process (during lesson hours) and/or outside learning hours, counseling guidance teachers (BK), and homeroom teachers (as long as students are outside class hours). Assessment of spiritual and social attitudes is carried out continuously for one semester. Assessment of spiritual and social attitudes in the classroom and outside learning hours is carried out by subject teachers, homeroom teachers and BK teachers.

While the form of evaluation or assessment of religious activities carried out outside the classroom starts from taking attendance for each activity, the existence of a notebook on students' good and bad attitudes, notes on student discipline, assessment of student attitudes, and guidance carried out by both *PAI* teachers. , and BK, besides that there are also sanctions in the form of reprimands, or actions to provide a deterrent effect on students. The method of assessment outside the classroom is done by making joint activities that stimulate the emergence of student attitudes. Teachers can make observations which are then recapitulated into a journal. Recording is only done for extreme attitudes that stand out, for example, tadarus every morning, infaq on Fridays, praying dhuha together, then giving lectures, cleaning classes and taking out garbage according to its designation (organic and non-organic), maintaining plants in the garden. the school together by watering it alternately, when the bell rings the students immediately perform ablution to pray duha and recite the Koran.

Evaluation cannot be done immediately on the success of forming student attitudes. It is different with the formation of the cognitive realm and the realm of skills whose results can be known after the teaching and learning process ends, then the success of attitude formation is due to attitudes related to the cultivation of values which requires a long process.

D. Supporting and Inhibiting Factors in the Implementation of the Development of Students' Spiritual Attitudes and Social Attitudes Through Religious Activities Outside the Classroom at Public Junior High School 2, 4, and 5 Cianjur

The problem of education is a necessity as is the success of education. The door of opportunity and the chasm of obstacles are both open in front of education providers. For this reason, problems and obstacles do not need to be something to be feared, because in fact in every facility there will always be problems and obstacles in its implementation.

Supporting factors in the implementation of the development of spiritual attitudes and social attitudes of students include the existence of good cooperation and support from all school stakeholders ranging from school committees, principals, all teachers, staff and students, a strong desire to be consistent in carrying out these religious activities, the existence of the positive impact of these habits so that it fosters a sense of enthusiasm to carry out these habits, as well as a desire to achieve the goals of a civilized school, to form students who are faithful and pious and have noble character by always upholding religious and state values.

In the implementation of the development of spiritual attitudes and social attitudes of students through religious activities outside the classroom at Public Junior High School 2, 4, and 5 Cianjur, it does not always run smoothly but there are still things that are found to be obstacles in the implementation of developing students' spiritual attitudes and social attitudes, such as there are still students who lack discipline in the

successful implementation of activities at school, including religious activities, there is still a lack of awareness for some students to take part in religious activities carried out in schools, there are still some facilities that are lacking in supporting the implementation of activities, there is still a schedule of activities Sometimes religious activities are not in accordance with what has been determined for one reason or another, and some activities are still not running as conducive as desired. In addition, supporting factors in developing students' social attitudes are learning materials that are associated with daily activities, special guidance, creative teachers making additional student activities to train students' awareness of giving educational tasks that utilize technology. While the inhibiting factors are the influence of technological advances and the condition of the students' families who are less supportive.

E. *PAI* Learning Outcomes in Developing Spiritual Attitudes and Social Attitudes of Students at Public Junior High School 2, 4, and 5 Cianjur

In general, the cultivation of these two attitudes can be done through two activities at school, namely intracurricular activities and extracurricular activities. This activity is a process of inculcating an attitude that takes place through face-to-face learning according to the plan made by the teacher. The cultivation of this attitude is integrated with the subjects in the school. Some attitude building activities in schools can be in the form of heart exercises to strengthen faith and noble character, thought processes for intellectual development, taste exercises to increase sensitivity, empathy and sympathy for others, and exercise to maintain physical fitness and health.

In practice, intracurricular activities or activities in the classroom are a process of interaction between teachers and students, in which many activities or activities are carried out. Teachers are required to be able to take advantage of a variety of activities that may be carried out in learning so that they are able to easily convey the material that must be delivered and students also easily understand the material presented with a variety of types of learning activities according to their respective learning styles. The forms of activities in learning such as reading, viewing pictures, asking questions, giving responses, writing stories, to feeling with each other's emotions while studying are also learning activities. In other words, learning activities are everything that is done and affects the learning process itself.

In addition to intracurricular activities, there are also extracurricular activities, namely activities to inculcate spiritual and social attitudes through student coaching activities outside of subjects in order to help develop student interests and talents initiated by authorized education personnel in a particular school. As done by Public Junior High School 2 Cianjur, the school including teachers and all stakeholders carry out student religious development activities in the context of developing social attitudes through habituation of discipline activities by coming on time, applying habituation (5S), smiling, greeting, polite, greeting, polite, continued by reading Asma'ul Husna and memorizing short letters on an ongoing basis, applying LISALABIL (see garbage immediately take it and throw it away), every Saturday doing NGABETEM (Ngaji with friends), every Friday carrying out religious activities in the field, the program followed by all school members, the contents of the activities, Tawasul, reading QS. Yasin, habituation of chanting the Prophet's sholawat, followed by Tausyiah, from the teacher and ustadz Call, then continued with the habit of collecting infaq, and habituation of

musafahah between students and teachers and students with students.

Similar to Public Junior High School 2 Cianjur, Public Junior High School 4 and 5 Cianjur also did the same thing. Each school has the advantages of different activities but with the same goal, namely as a form of developing students' spiritual and social attitudes. Forms of religious activities carried out at Public Junior High School 4 Cianjur include the dhuha prayer which is held 2 days a week, Tuesday and Thursday starting at 06.45 to 07.15, then routinely held spiritual food activities by ustadz from outside the school environment, routinely carrying out Friday activities. at clean every week in order to create a clean and comfortable school environment, routinely memorizing short letters or juz amma led by one of the students in each class, there are mosque youth extracurricular activities that help the school to prosper the mosque and help make the commemoration activities a success. Islamic Holidays (PHBI) held by the school, regular recitations, and BTQ. In addition, there is also the habit of social development such as routinely providing compensation in the form of assistance for people in need, and always maintaining good manners.

As for the religious activities implemented at Public Junior High School 5, they are the dhuha prayer in the morning, Friday prayer activities at school, reading the Qur'an as much as 10 verses before starting learning activities, doing cleaning activities on Fridays. at, PHBI warnings at every moment., habituation to consult with teachers and students after the ceremony, then 5S habituation, habituation to say hello to teachers, staff in the school environment, habit of making donations for friends who are sick/affected by disasters and social activities at certain moments.

Based on this, it can be concluded that religious activities carried out outside the classroom are in accordance with indicators of spiritual attitudes and social attitudes and have tried to be carried out optimally, so that the implementation of these religious activities can run in accordance with the goals that have been set and produce a form of spiritual attitude change. and students' social attitudes towards a better direction.

Learning model for developing students' spiritual attitudes and social attitudes inside and outside the class of Public Junior High School 2, 4, and 5 Cianjur.

Spiritual attitude is a person's reaction that is vertical, divine, belief, or religious on the object that is sensed. There are three values of spiritual attitude, namely faith, piety, and gratitude to Allah swt. Faith and piety are two words that cannot be separated. Faith is defined as an integral between the belief of the heart, verbal acknowledgment of that belief, and the realization of that belief and acknowledgment in real action. While piety is often interpreted as an act of obeying orders and staying away from Allah's prohibitions.

Some indicators of spiritual attitude, namely, praying every time they start and after doing something, performing worship on time, greeting each starting and ending a presentation, being grateful for the blessings obtained, being grateful for human ability to control themselves, being grateful when they succeed in doing something, surrendering after doing something. strive, maintain good relations with fellow people, and respect others who carry out their worship.

To instill spiritual attitudes as mentioned above, there are several models that can be applied in the school environment, namely:
1) Structural models. The cultivation of spiritual attitudes with this model is carried out through institutional regulations or policies. Because it is a

school regulation, all religious activities are school programs or student organization programs that are legitimized by school leaders.

2) Formal models. Instilling a spiritual attitude by instilling the belief that religious teachings are absolute and in the form of doctrine. In other words, the formalization of religion in schools.

3) Mechanical models. The cultivation of a spiritual attitude is based on the understanding that this life consists of various aspects. This model has implications for the development of religious education that emphasizes moral and spiritual functions (attitudes) rather than knowledge and skills.

4) Organic models. This attitude cultivation model is based on the understanding that religious education is a system that seeks to improve views which are manifested in skills and attitudes.

5) Besides there are models, in the cultivation of spiritual attitudes there is also a strategy.

6) More technically, the cultivation of values through internalization with the three stages above can be done using the methods of habituation, modeling, suggestion activities, and identification.

a) Habituation Method

Steven Covey, as quoted by Suryadi, said that initially humans (students) form/do habits, but in the end humans are formed by habits that have been successfully carried out. Covery's view is in line with Skinner's operant conditioning theory in which to produce a habit, a routine is carried out on the habit until the habit turns into a habit.

Habituation practices in education that end in the occurrence of habits in students, for example, the teacher makes rules every time the Zuhur call to prayer is echoed, students must hurry to get ready for the Zuhur prayer. First of all students will try to form the habit. Over time, they do not seem to form the habit. What they feel is that they are dragged by the habit and do it without being forced.

Habits are expressions or actions that are uniform across time or place. According to Jalaluddin, in this habituation method there are two ways that can be done, namely carried out repeatedly and intentionally or planned. Both of these methods must be implemented in a complementary way (complementary) so that the results are maximized.

b) Modeling Method

"Teachers pee standing up, students pee running." That is the proverb of the elders in relation to the example of the teacher for his students. Habituation is not enough to instill good values to give birth to a positive attitude. Exemplary complements the lack of habituation methods. Student routines must be balanced with teacher routines on the same object of activity. In this case, the teacher must be a model for his students. Models will always be imitated, followed, and imitated in all their actions and styles.

Initially, it may be that the student is just imitating the teacher. While being accustomed and given examples of good attitudes, teachers need to be instilled in the rationale/reason for the importance of the object being accustomed. In this way, they will carry out the familiar object with full confidence on it.

c) Suggestion Activities

In the Big Indonesian Dictionary, suggestion is defined as an opinion put forward for consideration. In addition, suggestion is also interpreted as an influence that can move people's hearts, and so on. The first, the suggestion is expressed as an opinion while the second is referred to as an influence. In fact, the word "influence" is more commonly used

because the opinion/speech is only one that can influence. In addition to opinions, behavior can also affect other people. So, suggestion can be interpreted as an influence, be it an opinion or action that an individual uses to influence others without any criticism first.

Another term by Slameto is without any reason or long thought process from the person who is suggested to do a certain attitude, but solely based on the influence of someone who is authoritative in his view. Therefore, the attitude that arises because of the suggestion does not need to be asked for its rational basis. The suggestion can arise from the language that touches the feelings of an influential person. People who hear it will be easily influenced because their feelings have been mastered first. His "sound logic" is sometimes powerless to deal with suggested feelings.

Based on research conducted at Public Junior High School 2, 4, and 5 Cianjur, it is known that the learning carried out by teachers in the teacher class does not only use one learning model but combines various learning models such as jigsaw, Gallery Walk, Debate, Discussion, Mind Mapping, etc. In addition, strengthening social and spiritual attitudes has been developed in these two subjects. By paying attention to indicators of spiritual attitudes and social attitudes in learning activities need to be directed to assist students in mastering the material at least a minimum level of competence, so that they can achieve the goals that have been set. In accordance with the concept of complete learning and talent development, each student must be given the opportunity to achieve goals according to their respective abilities and learning speeds, so it is hoped that in developing spiritual attitudes and social attitudes, these competencies can be realized in the learning process so that they are able to produce outputs up to an outcome that is truly in line with the goals of national education and the expectations of society in general.

Attitude development is carried out directly or indirectly. The direct learning model is one of the teaching approaches specifically designed to support student learning processes related to well-structured declarative knowledge and procedural knowledge, which is taught with a gradual, step-by-step pattern of activities. Arends in Trianto.

Direct learning can take the form of lectures, demonstrations, training or practice, and group work. Direct learning is used to deliver lessons that are transformed directly by the teacher to students. The preparation of the time used to achieve the learning objectives must be as efficient as possible, so that the teacher can design the appropriate time used.

The use of varied learning models is intended to further explore the abilities and enthusiasm of students in participating in learning, so that not only teachers are busy explaining, but students are actively involved in understanding the material through various learning models. Thus students can better understand the material presented. In learning in the classroom the teacher has tried to present lessons in a fun way, and in a way that is easy for students to understand and understand. So that students happily participate in learning activities and what is taught by the teacher becomes a positive change for students, both in terms of cognitive and in terms of attitude.

As for the learning model carried out outside the classroom, namely through example, habituation, and suggestions. As we know that learning outside the classroom is not a formal activity like what is done in the classroom. Learning activities outside the classroom aim to strengthen the learning concepts taught by the teacher in the classroom, so that activities outside the classroom emphasize

practice and habituation. Learning outside the classroom is not like learning outside the classroom, if in the classroom it is more to emphasize the material, the learning model outside the classroom is more about habituation and example.

For example, in *PAI* subjects that are carried out in class, the teacher provides material about fardhu prayers, then students understand the material. Furthermore, outside the classroom learning is carried out is the practice of the material that has been obtained by students in the classroom, namely the habit of praying fardhu on time. For this reason, the learning model outside the classroom is not as complicated as the learning model in the classroom which requires a lot of administration and quite a lot of procedures, but the learning model outside the classroom is by habituation and example.

CONCLUSION

Based on the results of research and literature review regarding the application of developing students' spiritual attitudes and social attitudes in PAI learning through *PAI* learning and at Public Junior High School 2, 4, and 5 Cianjur.

The purpose of developing students' spiritual attitudes and social attitudes in PAI learning through PAI learning is to be able to form students' personalities who are able to integrate religious characters and social values characters. The purpose of developing spiritual and social attitudes in *PAI* learning refers to KI (core competencies) in the achievement of PAI subjects.

The *PAI* learning program process Public Junior High School 2, 4, and 5 Cianjur in the context of developing spiritual attitudes and social attitudes is carried out in the classroom and outside the classroom. The learning program in the teacher's classroom conveys material with various learning methods so that students are enthusiastic and interested in participating in the learning

process carried out so that messages are conveyed in the learning, besides that the school also provides various religious activities that will support students in practicing what students have learned in class, through religious activities that place more emphasis on practice than theory.

Evaluations carried out by teachers at Public Junior High School 2, 4, and 5 on *PAI* learning and those carried out in the classroom are by objective assessment based on students' abilities and competencies, then based on the activeness and enthusiasm of students in participating in learning, and daily attitude assessments that are observed. from class by the teacher. While the form of evaluation or assessment of religious activities carried out outside the classroom starts from taking attendance for each activity, the existence of a notebook on students' good and bad attitudes, notes on student discipline, assessment of student attitudes, and guidance carried out by teachers.

The supporting and inhibiting factors for the success of developing students' spiritual attitudes and social attitudes in PAI learning cannot be separated from the commitment and good cooperation of all parties and stakeholders, the existence of facilities and infrastructure that support these religious activities, teachers who have qualified teaching skills and competencies so that the creation of good and conducive learning atmosphere. Meanwhile, the inhibiting factors in these activities are that not all students are easy to control, the students' environmental conditions are not so conducive, and the teacher's time is limited in guiding students. In addition, supporting factors in developing students' social attitudes are learning materials that are associated with daily activities, special guidance, creative teachers making additional student activities to train students' awareness of giving educational tasks that utilize technology. While the inhibiting factors are the influence of technological advances and the condition

of the students' families who are less supportive.

The results of the development of *PAI* learning in shaping spiritual and social attitudes are able to create a learning model. The learning model for developing spiritual attitudes and social attitudes at Public Junior High School 2, 4, and 5 Cianjur combines various learning models such as jigsaw, Gallery Walk, Debate, Discussion, Mind Mapping, and so on. The use of varied learning models is intended to further explore students' abilities and enthusiasm in participating in learning. Thus, students can better understand the material presented. As for the learning model that is carried out outside the classroom, not with the learning model used in the classroom but using exemplary learning models, habituation, and suggestions.

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